The METHODIST WOMAN

October 1941

A WEEK OF PRAYER AND SELF-DENIAL

YOUR GIFTS WILL HELP PROVIDE

At Home:

An Endowed Retirement Fund for Deaconesses

A Convalescent Home for Negro Children at Brewster Hospital, Jacksonville, Florida

Woman's Society

of Christian Service

Abroad:

Christian Literature in Foreign Fields

Medical Equipment Around the World

October 27-31, 1941

THE METHODIST WOMAN

420 Plum Street, Cincinnati, Ohio

Published monthly by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor HELEN E. COX, Assistant Editor

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Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Fifty cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico. Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 50 cents. Canada, Newfoundland, and Labrador: One year, 75 cents. All other foreign countries: One year, 85 cents.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati, Ohio. Receipts will be returned only on request. Sample copies free for use in canvassing.

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***Cloyd V. Gustafson*, president of The National Training School.**

***Julia Lake Kellersberger* returned a few months ago from Africa with her husband, who for more than twenty years was superintendent of the Bibanga Hospital and Leper Colony in the Belgian Congo. Dr. Kellersberger was recently inducted as general secretary of the American Mission to Lepers. Mrs. Kellersberger will be remembered as the former Miss Julia Lake of Alabama, author and lecturer.**

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***Juanita Brown*, assistant editor of the *World Outlook*.**

***Ruth Pope*, secretary to the Executive Secretary of the Deaconess Bureau, Woman's Division.**

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The basic information contained in the article "For Somebody's Sake," was prepared by Mrs. J. Bibb Mills and brought up to date by the Editor. Mrs. Mills was the very able Secretary of Memberships for the Woman's Convention of The Methodist Protestant Church.

AN EMERGENCY REQUEST

In the November, 1940, issue of *The Methodist Woman* appeared a request for discarded spectacles to be sent to Miss Eleanor Stallard of the Methodist Mission, Pauri, Garhwal, India.

She has been receiving parcels of spectacles but has had to pay heavy duties. Recently a box of only five pairs were evaluated at $2.50 each and she had to pay heavy duty. All boxes must be plainly marked on the outside "Of no commercial value" in place of any evaluation.

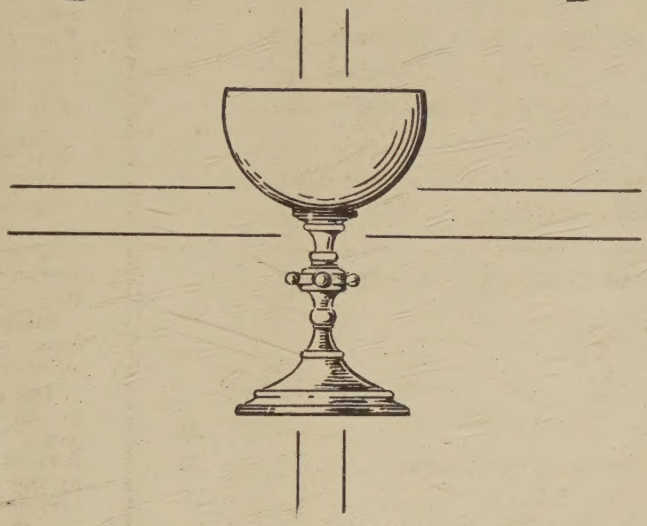
Miss Stallard cannot pay these heavy duty rates either personally or from mission money and the poor people can't pay enough for their glasses to cover the duty charges.

Be sure to mark all parcels "Of no commercial value" or Miss Stallard will be compelled to refuse all parcels which have high evaluations.

WORLD COMMUNION SUNDAY

+ OCTOBER + FIFTH +

He took bread
and gave thanks
and gave it to them



A Day of Special Prayer for War Sufferers

Around the wide world on October 5th, Christians will join in observing Jesus' command, "Do this in remembrance of me".

Never was there greater need for the consolation which the Man of Sorrows brings to those whose hearts are heavy. The Four Horsemen of Conquest, Slaughter, Famine and Death are riding again. "In the world, ye shall have tribulation", is still true. There is only one hope: "Be of good cheer, I have overcome the world".

Yet the greatest sufferers today—the innocent victims of war—are divided into two groups. There are those who bow their heads in prayer. But to countless others, a gnawing hunger, the loss of child or parent, or months of brutality have brought utter despair. Driven beyond the limits of human endurance, their spirits are broken: hope or faith seems a cruel mockery.

On World Communion Sunday we must remember both groups of these brothers and sisters of ours—those who join with us in prayer, and those who are in danger of losing all faith in themselves, in their fellowmen and in God.

METHODIST COMMITTEE FOR OVERSEAS RELIEF
150 FIFTH AVENUE NEW YORK, N. Y.

The Work of Scarritt College

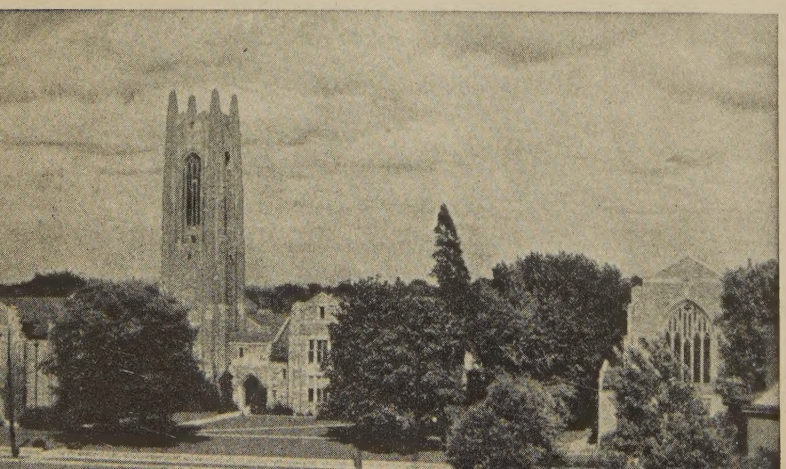
By Hugh C. Stuntz

Scarritt College prepares unordained Christian workers for service in home and foreign fields. For fifty years, during which time the College has grown from a Woman's Missionary Training School, located in Kansas City, to a fully accredited and co-educational Senior College and Graduate School, in Nashville, Tennessee, Scarritt has been making a vital contribution to Methodism and to the cause of Christ. Some 350 Scarritt-trained workers are serving abroad and over 1,500 are engaged in full-time Christian work in the home field. You will find them in the social settlements of large cities working with underprivileged foreign-born, Negro, and white people. They serve in mining communities, industrial centers, and in rural districts. They are your pastors' assistants, directors of religious education, deaconesses, social workers, teachers, and welfare workers. Others are homemakers and pastors' wives who volunteer their services in church and community. A few are executive secretaries of the Woman's Division of Christian Service; a recent graduate student has just been returned to China as director of China Relief through the churches; another has just become principal of the Methodist High School in Callao, Peru; another has this year gone as a teacher to Bolivia—almost half of the unordained missionaries commissioned by the Board of Missions meeting in Philadelphia last December were Scarritt-trained workers.

Approximately 75 per cent of all Methodist missionaries serving abroad are unordained workers, for in the "younger churches" national pastors carry the major part of the evangelistic and pastoral work. Ordained missionaries are still needed, especially for pioneer work and for the training of nationals, but the growing demand for missionaries today is, three to one, for unordained specialists, both men and women.

In the home field an increasing demand for unordained, but full-time Christian workers is now greater than can be satisfied. Churches are seeking better prepared assistants for the varied tasks of today; industry asks for Christian social workers; high-school authorities inquire concerning graduates prepared to teach the Bible; rural communities are looking for Christian workers able to organize a wholesome community life in the country. Such demands are growing rapidly. For several years Scarritt has been unable to provide a sufficient number of trained workers for the positions that have been open.

During the past year the situation of our foreign-missionary enterprise has been considerably altered by the brutal realities of world war. A few missionaries have returned from countries dominated by militaristic and totalitarian ideals. A few mission buildings have been bombed. The deliberate threat of Hitler-dominated forces is to put an end to the Christian missionary enterprise. But that does not stop Christianity. Rome tried it long ago, barbarians have tried it, Mohammedans have tried it, and nothing is surer in this uncertain epoch than the enduring life of the world-wide Christian enterprise. But that enterprise will be feeling the urgent need of highly trained leaders just as soon as this conflict permits men and women in ravaged countries to return to the pursuits of peace. They will need young, vigorous, idealistic yet practically trained workers to help in relief, reorganization, reconstruction, and re-orientation. Now is the ideal time to prepare such workers, and this is a type of preparedness that certainly will have the blessing of our Lord and Master. The breakdown of all that is implied by Hitlerism and imperialism will throw wide doors of Christian opportunity in China, in Korea, and in Japan. We must have the workers ready for that day. Scarritt College is helping to prepare against that day of great expectation.



Scarritt College Campus

Thirteen of the sixteen nationals who studied at Scarritt College in 1940

Here in the homeland our defense efforts are creating dislocations of family, church, and community. New plants located overnight and bringing thousands of workers into areas unable to care for their social, religious, or educational needs, create problems of social organization and the expansion of resources for spiritual ministry. The new training camps become magnets to draw every type of person who panders to the lusts of the flesh, so that the moral problem in and around many of our great military camps needs the service of trained Christian workers. And the certainty of serious social dislocations after the defense effort has ended, serves only to emphasize the need of preparedness now. Trained workers now to meet these demands we can see coming down the road to meet us! Every one of our Theological Schools and Training Schools preparing men and women for careers of full-time Christian service should be enrolling maximum numbers of students this fall. Scarritt College is prepared to do its share in the Methodist allotment of that tremendous task.

Scarritt is not a "college" in the ordinary meaning of that term. Junior-college work is not offered, and only high-grade students who have done well in the first two years of college work in some other institution are admitted for the senior-college work at Scarritt. Even then, few of the usual "arts" courses are offered directly by Scarritt, but, by mutual exchange of credits between George Peabody College for Teachers, Vanderbilt University, and Scarritt College, there is provided an opportunity for a student to secure practically any course of study that may be desired. This combination enables Scarritt to concentrate on the main objective, to train Christian workers, without placing too great limitations on the academic interests of advanced students. At the same time Scarritt serves these co-operating institutions by providing special courses not included in their curricula. From these two universities more than four hundred students came to take courses in Scarritt College during the past year. Teachers become church-school teachers in a majority of cases. At Scarritt they may get the special training for that volunteer part of their contribution to society.

Scarritt is not a "regular" College, yet the Southern Association of Schools and Colleges granted full accreditation of Scarritt as a Senior College and Graduate School . . . . the only case of that kind within the Southern Association. . . . . The excellent equipment, the ability and training of the faculty, the splendid academic work of the student body, all made such accreditation possible, and it enables a Scarritt student to transfer credits from and to any other "A-grade" college or university.

A visit to Scarritt is a refreshing experience. Enter the chapel, it inspires highest thoughts, the simple perfection of a worshipful temple of God; pass through the social building and admire the evidences of good taste, harmony, effective arrangement, for this was done by devoted Methodist women to be the cultural and spiritual center in which Christ's helpers were to be prepared for the most important work in the world. The refectory, the dormitory, and the library each has some distinctive quality that is peculiarly a part of Scarritt, dignified yet friendly, stately yet attractive. A Negro woman confessed that every day she walked several blocks out of her way just to look up at the tower. She said, "It helps me get through the day."

Long ago Scarritt College adopted as a motto the famous words of William E. Carey, first missionary to India. . . . . "Attempt Great Things for God; Expect Great Things From God." In the spirit of those words the work of Scarritt College goes on attempting and expecting in the interests of Jesus Christ.

Training for Tomorrow

By Cloyd V. Gustafson

THE National Training School is one Methodist institution which for forty years has been without a debt and without a deficit. This in itself is unusual, a testimony to the ability of Methodist women to keep house efficiently on a large scale.

It would be unwise to appraise the institution on such a basis, however. Institutions are not ends in themselves, but problem-solving mechanisms to be evaluated according to their functions, like the tools of a carpenter. The sensible workman does not worship his saw and hammer; be builds houses with them. When the saw dulls he files it. If hopelessly unserviceable he discards it. In any case, the creative task transcends the instrumentality.

The Woman's Division, says the *Discipline*, emphasizes work among women and children, cultivates Christian family life, aids the needy, promotes community welfare, and seeks "fellowship with Christian women of this and other lands in establishing a Christian social order around the world." It is authorized "to select, train, and maintain Christian workers."

The National Training School is peculiarly the agent of the Woman's Division in the latter task. It looks to the Woman's Division for support and is responsible to the Woman's Division for its administration.

The *Discipline* prescribes for deaconesses two years of general education and two years of specialized preparation in an institution approved by the Bureau of Deaconess Work. The National Training School offers this preparation in a single four-year undergraduate course. This combination of upper and lower divisions has the advantage of providing psychological and sociological unity of experience during an important period of life.

The location of The National Training School is appropriate. Enthusiastic residents call Kansas City "The Heart of America." It is just that, geographically, culturally, and in the range of problems which the student analyzes. Here on a beautiful campus, in easy reach of the inner city, students and faculty share a homelike atmosphere in modest but adequate and well-kept buildings.

Recently a definite increase in the demand for women workers has been reported. This need must somehow be met. It is evident, too, that the preparation of Christian workers must be integrated with the total structure of American education, religious and secular.

A year ago the Training School trustees voted to strengthen the work of the first two years by setting up a science department with standard introductory courses in biology and chemistry and other work in these subjects for advanced students.

The preparation of teachers of pre-school and elementary school pupils has long been important in the Training School program. Such teachers have completed both the offered work in religion and the requirements for the Missouri state elementary credential. A practice teaching center is operated by the Training School.

Another emphasis is preparing workers for urban settlements. This means training for group work rather than for case work, though every graduate who makes social work her major practices case work one semester under the Kansas City Welfare Department.

Social work and religion seem to be drawing together. A social-work authority has long maintained that the church could better rehabilitate disorganized personalities and families than could secular agencies because of the power of the religious sanctions. Skeptically aloof from religion himself, he believes the church has erred in turning over to social workers, counselors, and psychologists, tasks for which it should itself have assumed responsibility. In utilizing religion and the tech-

Campus of the National Training School

Student service is emphasized at The National Training School. This student is installing the officers of an Epworth League

niques of social work in salvaging human personalities the Woman's Division makes a valuable contribution to the kingdom of God. The National Training School has shared in this task in the past and anticipates doing so in the future.

Most Training School graduates who do not enter social work become parish workers. Usually deaconesses, they may be church secretaries in the morning, visitors in the afternoon, club leaders in the evening, and youth counselors on Sundays. One such for many years has carried a heavy load in a large city church. She battled her way against heavy odds into her chosen calling. She has an individuality all her own. She dares to use the plain blunt word of rebuke when it is in order. Cheerful, prayerful, mistress of practical good sense, she comforts the sick and sorrowing and guides many a youth into useful living.

Training School graduates need to be adaptable, and they are to a praiseworthy degree. A measure of this adaptability is the product of three years of supervised practice work in the churches and institutions of greater Kansas City. A prominent Methodist educator says that the church needs not only highly specialized experts, but workers of a more general character capable of creditable performance in a variety of tasks. It is our aspiration to turn out many such workers in the years ahead.

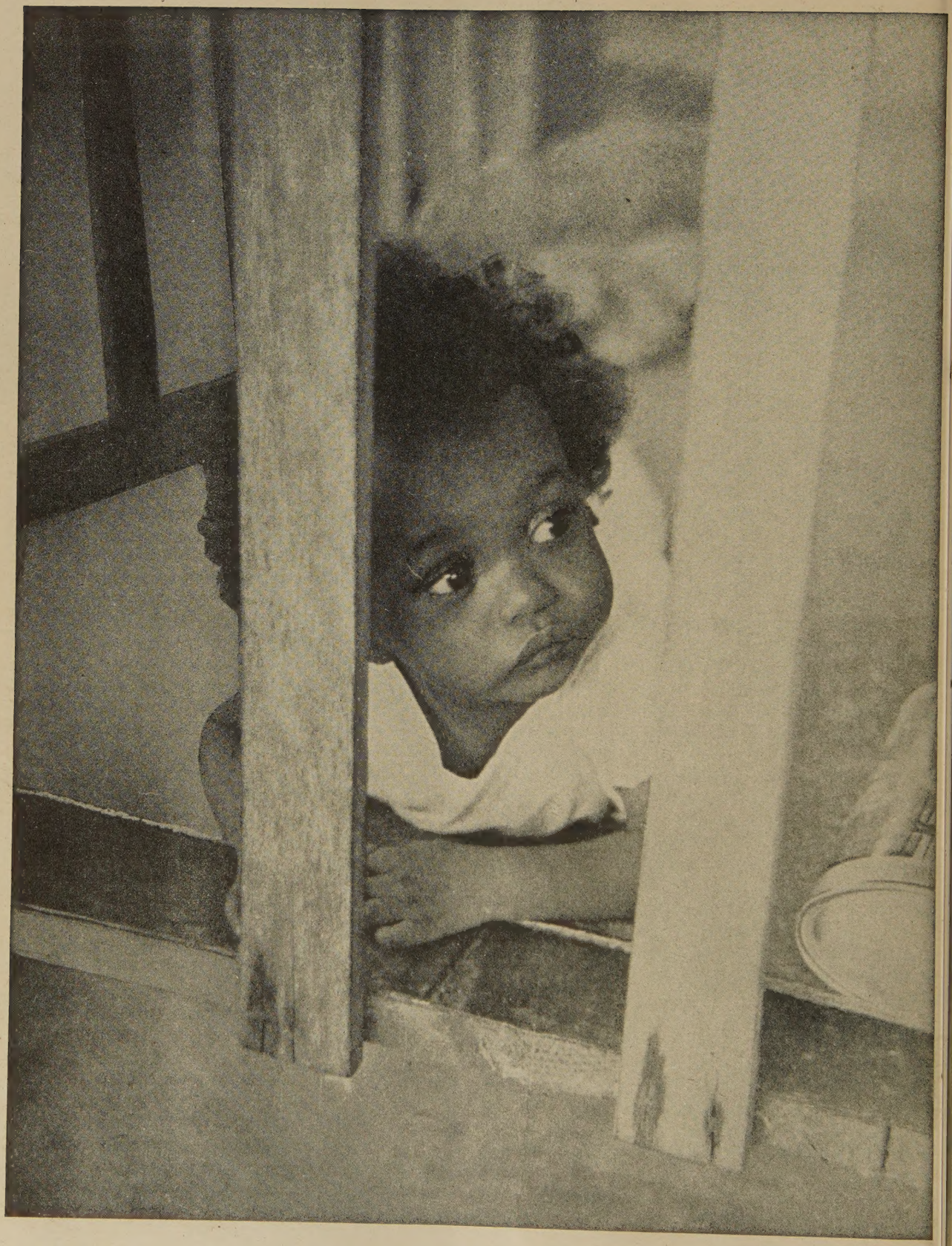
One hesitates to borrow military metaphors these days, but since Saint Paul likened Christianity to armor, I dare to suggest that the church may borrow an idea from the Age of Chivalry without endorsing modern war. In the Middle Ages the knights rode about wearing the contemporary equivalent of the dinosaur's shell. Cynics intimate that they boasted too much and really had a good time unhorsing each other. But the men who bore the brunt of the campaigns, shed the blood, and won the victories, were light-armed, footmen, shrewd, courageous, and enduring. The king's yeomen were not to be despised.

Christians have no earthly king. They owe allegiance to One who will not fail nor be discouraged until the kingdoms of this world are become the kingdoms of our Lord and of his Christ. When that end is accomplished due honor will go to the yeomen of a Heavenly King, many of whom will be women. Among them will be found a fair proportion of National Training School alumnae.

If we at The National Training School meet our responsibilities we must keep certain ideals clearly before us. First we must be true to the historic Christian faith which determines our objectives and enkindles the power of spiritual enthusiasm. Second, we must face with scientific and tough-minded realism the tragic facts of contemporary life and their strange, often obscure, causes. We must make vivid the Scriptures with their record of Divine guidance in the past. Finally, we must offer practical experience in employing the techniques of spiritual leadership.

"Education for democracy" is a slogan to conjure with just now. Fundamentally it means education pointed not toward the acquisition of culture for its own sake but toward a new society, a world order offering more equal opportunities to every human personality.

Christian young women of good health and studious habits who are willing to work hard will, if they are challenged by these ideals, be welcome at The National Training School. They will share a wholesome social life. A personal interest will be taken in their individual needs and aspirations. Every possible aid will be offered to deserving students. Those who meet the requirements will find awaiting them tasks worthy of their noblest efforts.



The Battle of Africa

By Julia Lake Kellersberger

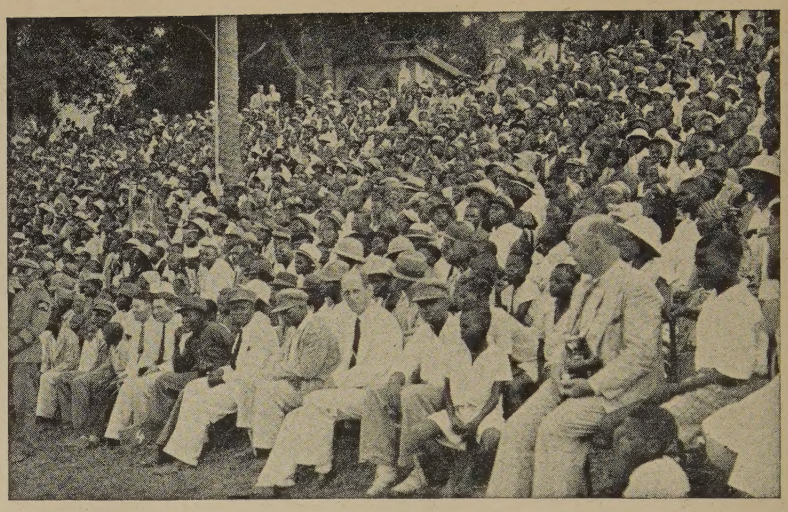
BATTLEFIELDS no longer have dimensions and fighting men no longer can be counted. We have ceased to think in terms of Hastings and Waterloo, but speak all too inclusively of the battles of countries and of continents. We say that the "Battle of France" is finished, and that the "Battle of the Atlantic" is imminent, but not many of the Christian soldiers that constitute the King's army in America realize that the "Battle of Africa" has been on for over a century. Without mechanized units, without Panzer divisions, without glaring headlines in daily newspapers, a more strategic war has been waging than any now being fought between Allied and Axis powers, and a greater *Blitzkrieg* has come than the one long expected on England.

Ever since enmity arose between the first woman and her subtle Temptor there has been constant fighting between the powers of light and darkness and those of good and evil, between the forces of Christianity and those of pagan and godless civilization. The dark continent opened to the light by David Livingstone has become a vast battleground for these antagonists. Africa has known more invasions by alien armies than neutral Belgium or shell-shocked Poland. There were raiders in the Atlantic long before the *Zamzam* was sunk, raiders not flying the hated Swastika but the honored flags of Christian nations, and in their hold was contraband of war, the deadliest weapons with which to capture the bodies and to kill the souls of men. They were out to raid Africa for her rubber and her ivory, for her jewels and her precious metals, for her copper and her radium, and for the most valuable possessions of all—her people! These invaders were not equipped with armored tanks, machine guns, and airplanes, but with handcuffs and shackles, with pick axes and shovels, with copper smelters and cotton gins, with pouches of tobacco and barrels of alcoholic liquors to take the *Africans from Africa and Africa from the Africans.* From the sky in trimotored planes, up the rivers in streamlined boats, over the land in air-conditioned trains, and along the highways in high-powered cars they now come. It is not the army of Adolph Hitler accompanied by his thousand scientists and technicians; it is not the army of Benito Mussolini and his Abyssinian troops; but it is the united forces of Material Progress on an "all-out" raid for gain. The enemy is subtle and hard to recognize, for he is camouflaged in the uniform of an ally. Like torpedoes accurately aimed from enemy warships, godless civilization has hit Africa with a crushing impact, leaving floating wreckage everywhere. It is up to the Christian army to send well-manned lifeboats in sufficient numbers to carry the Bread and Water of Life to those who are left spiritually hungry.

Commercial companies and big-business interests armed with abundant capital and an indomitable purpose are seeking to capture Africa. Their aim is to place their product in every hut to be used by every national. So thorough has been their invasion of even the bush territory, and so effective has been their propaganda that thousands of inhabitants will spend all of their wages earned by a day of hard labor beneath the tyrannical tropical sun on the white man's cigarettes which they have learned to smoke, on the white man's liquor which they have learned to drink, and on the white man's clothes which they have learned to wear. The only pictures of our Lord that many Africans have ever seen are gruesome ones of him weeping on wine bottles which line the shelves of many stores catering to local trade.

Courtesy of Miss Virginia Allen, American Presbyterian Mission, Congo Belge.

A Modern African Wedding, the culmination of an African romance



Jubilee of Christian Mission in Central Africa

The name of this alcoholic beverage is "The Tears of Christ." Such travesty is significant, for Christ must surely be sorrowful in spirit over the "Battle of Africa" as it seems to be going today. Were his allies as zealous that the blood of Christ be appropriated by every African for the cleansing of his soul as his enemies are zealous that "The Tears of Christ" be drunk by every African for the ruination of his body, then the turn of the tide for victory would come.

Material conquest has come to those beguiling the African with gaudy trinkets, bright accessories, and cheap rayon silks that fed the roaches overnight and that will stand but few washings with the heavily perfumed strong lye soap offered for sale in the market places. I saw one woman, typical of many, wearing such a silk originally printed in polka dots, but every dyed dot had been eaten away by insects and her shiny black skin showed through in circles symmetrically spaced. Upon her arms were white celluloid bracelets, highly inflammable, a cheap imitation of the beautiful ivory ones worn by her ancestors. Serious burns have resulted because of this popular "costume jewelry" for they explode when the wearer bends over the open campfire to cook her simple meals. A hut was burned and a whole family were recently annihilated in this tragic way.

A vivid and typical picture of the modern African youth remains in my memory for I saw the personification of him just as I was leaving Africa a few months ago. He walked proudly into the schoolroom with a new felt hat cocked over the wrong eye. He wore a white silk shirt and stiffly starched white duck trousers much too large, from the hip pocket of which a crimson handkerchief was ostentatiously displayed, matching his crimson tie. Torn golf hose and tennis shoes dyed with blueing completed the ensemble. In one hand he carried a walking cane which he whirled as carefully, carelessly, as an English lord. Beneath the other arm was tucked a book written in English which he could not read but which heightened the effect of intelligentsia which he wished to produce. The book was entitled *For Sinners Only.*

The call to "Come over into Africa" and help these "sinners only" is greater than it has ever been before, for the African is making money and does not know how to spend it wisely; he is acquiring knowledge and does not know how to use it; he is imitating the white man but does not know what qualities to choose for emulation. One commercial company alone spent one million francs in one week's time for labor in the cottonfields, but those who receive this newly acquired wealth are throwing it away upon the things which moth and rust doth corrupt and for which thieves break through and steal. They know little about how to lay up for themselves treasure in heaven, for there have been few to teach him.

When the financial depression hit America a decade and a half ago the "Battle of Africa" was just beginning to be fought with new strategy. The fighting was getting hotter and the firing was more accurate, yet the Christian army had to withdraw from many outposts, and those who were left at home to keep the home fires burning let them flicker and almost go out. When soldiers in the front-line trenches on the far-flung battle line fell in the ranks from overwork and from the heat of the fray, there were no recruits to replace them, and gaps were left unfilled. The lines have been increasingly thinning. From the porch of my African home I can see dimly in the distance the plant of one of the largest diamond-mining companies in Africa. The foreign personnel in this one place far outnumbers the Protestant missionaries in the surrounding countryside. Those who are willing to sacrifice to obtain commercial diamonds are greater in number than those who are willing to give their all to obtain precious black diamonds. Those who come to make a living outnumber those who come to live a life.

It is not the time for disarmament. It is the time to remobilize. It is not the time to retreat but to go forward. To those who believe that super-

ficial civilization cannot save Africa it is time to gird up the loins for action. The feeding of her hungry on foreign food, the clothing of her naked in modern styles, the teaching of her ignorant the mere ruffles of learning instead of the sturdy garments of true wisdom, and the binding of her wounds without the application of a disinfectant—these things are not sufficient. They are like giving lifeless men crutches to make them walk. Christ describes such an attempt as whitewashing the outside of the sepulcher when within are the bones of the dead.

To prove the truth of this statement, a well-known bishop in Africa took six promising native lads under his supervision. He fed and clothed and educated them but waited until he had finished their training before he explained in whose name he had undertaken to help them. It was too late. As soon as they had secured all they could get in material gifts from the white man each returned to his primitive environment to sink as low in moral degradation as the least of the underprivileged in the bush village.

Only a few years ago a prominant Belgian Congo chief, who had been educated in Europe and could speak several languages, who wore European clothes and lived in a European-styled home, whose daughter had married a white man, and who was pampered and spoiled by the accouterments of civilization, forgot his white collar and his fluent French and killed and ate, in a ceremonial ritual, a woman and her child within thirty miles of my Congo home. Such for those who are educated without the constraining power of the evangelical gospel!

Our treaty has been made with Christ to "Go into all the world and preach the gospel to every creature." Our covenant with him is not written with pen and ink on flimsy paper by treaty-breaking men, but on the fleshy tables of the heart with the blood of our Saviour. We know that the victory will be ours, for it is not by might, not by power, but by his spirit, not by the selfish principles of life laid down in *Mein Kampf* but by the divine promises of our Lord and his Holy Word. May three dots and a dash, meaning *V* for *V*ictory be flashed around the world by the telegraphic code of prayer.

When other mission fields are being temporarily closed, Africa is still wide open. Let us establish a protectorate over her spiritually needy territory before it is too late. Let us take possession of that strategic country in the name of the King of kings and hoist the Banner of the Cross over her vast territory. Let us emulate the example of the missionaries bound for Africa on the ill-fated *Zamzam* who were willing to follow the order of their divine Commander-in-Chief at any cost. Let us send them back with hundreds of others to win the *Battle of Africa* for our King.

A Meditation

The Technique of a Quiet Time

By Mrs. J. W. Armstrong

As Christians, we have learned the technique of discovering those steps by which the soul has followed on to find Christ and be found of Him, summed up in the mystical word, *conversion*. In this article we are to think together of the technique of keeping what we have found and of further discovery, summed up in that equally mystical word, *growth*. The technique of growing centers in the observance of a daily quiet time. This is not a pious dogmatism, but the assertion of the deep principle that underlies all growth.

Growth in the physical world is response to environment; growth in the spiritual world follows the same law. In this, authorities on the things of the soul agree. To quote but one, Henry Drummond:

"Five minutes spent in the companionship of Christ every morning, if it is face to face and heart to heart, will change the whole day and make every thought and feeling different."

It is not too much to say that the main reason for the anaemic and powerless Christian is the neglect of the daily time of quiet and all that it implies. This fact gives real significance to our subject: *The Technique of the Quiet Time.*

Perhaps you will ask: "Can the quiet time, that 'little place of mystic grace,' be associated with the word, *technique?* Does not the term suggest mechanism rather than mysticism?" The dictionary helps us to a deeper meaning of our word when it defines it as "details collectively considered of performance in any art or skill." Hence we are to consider the "collective details" that can transform a brief space of everyday time into a means of developing the greatest of Christian arts—the art of growing in grace and in the knowledge of our Lord Jesus Christ.

These "details" will be taken up in answer to the simple questions: When? Where? What? Whither?

For the answer to the first question, *When?* let me quote from two guides in spiritual matters, one ancient and one modern. First, the Psalmist, "In the *morning* will I order my prayer unto Thee and will keep watch." Second, our own Bishop Ralph Cushman emphasizes the same thought in these inspiring verses:

"I met God in the morning
When my day was at its best,
And His presence came like sunrise,
Like a glory in my breast.

"All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

"Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us a peace and rest.

"Then I thought of other mornings
With a keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.

"So I think I know the secret,
Learned from many a troubled way:
You must seek Him in the morning
If you want Him through the day."

Hosts of others could bear testimony to the spiritual reward that comes from rising a half hour earlier in the morning in order to spend that time with God.

But to the homemakers, for whom this article is especially written, insistent duties make the early hour difficult, though always there may be the spiritual habit of turning the first clear waking thoughts to the Heavenly Father. To these may be recommended the practice of the woman who times her daily "tryst" when a period of quiet reigns over the house. She deliberately pushes aside the waiting household duties until she has kept her appointment with the Friend who can lay his hand of calm on her spirit, and shed a new light on the day's program. How long a time shall be set apart for this meeting? Each must determine this for herself, but as the quiet time becomes more and more vital, there will come to pass a lengthening of the time, until a half hour seems all too short. What about the interruptions that are sure to come—the busybody telephone, the disturbing doorbell? This is the value of a time of quiet tested—when one can go to answer unwelcome interruptions with temper unfretted and with spirit serene.

From the consideration of an appointed time, our next question, *Where?* brings us to the thought of an appointed place. This will be chosen for its set-apartness. Even the corner of a commonplace room may become a spot of hallowed associations; but fortunate the one who has her seat placed by a window through which she can glimpse God's out-of-doors.

The answer to the query, *What?* includes, in part, material helps. A religious picture that you value for its message may add to the atmosphere of your shrine. Always conveniently at hand should be your Bible and lesser books that help to illuminate it. With these should be a pencil and a notebook—distinct aids to spiritual growth when they record the thoughts which the Spirit suggests as you read and meditate and pray and listen. Under this heading, *What?* it is with hesitation one suggests a program for another's quiet time. But to make the right use of precious moments there must be a definite devotional plan. From the experience of others come a few suggestions. First there must be the "shutting of the door." But even with the things of the world shut out, there is often a dimness of the soul which keeps one from realizing His presence. It has been said that just as the pump of an old-fashioned well may need priming, so into a man's prayerless mood let a little living water from someone else's prayer be poured and water from the depths of that one's soul will flow again. A verse from the Psalms, sacred with association, spoken softly; the words and music of a familiar hymn singing itself in the heart for a moment; one of the great "I am's" of Jesus allowed to filter into the mind—any of these will have an illuminating effect. Having become in some measure aware of God, you are then ready to go on into the adventure of prayer in all its phases of confession, communion, praise, petition, and intercession. But back of it all must be the dominant desire to know the will of God for the day: that part of His will which has to do with a more Christlike character, and that part which guides your choices for the day. And this desire can only be fulfilled by listening—taking time to hear His voice as he speaks through his Word, through your illumined thought, and through the awakened impulse to some new act of service. "His sheep hear his voice and he calleth his own sheep by name and leadeth them out."

Finally, *Whither?* If tarrying in the secret of His presence means anything it means going forth into the day's routine with a new dependence on his Spirit, and a new joy in co-operating with him.

The Week of Prayer and Self-Denial

By Juanita Brown

On October 27-31 members of the Woman's Society of Christian Service of The Methodist Church will observe a season of worship. Many societies will participate in an all-day retreat, when as individuals and as groups, members will seek to deepen and enrich their spiritual lives. Following this day of prayer they may consider through a series of services some of the most urgent needs of their work that at present are unprovided for financially, and their own personal relationship to these needs. The ideal is for the culminating acts of worship during these days to be the presentation of gifts made possible through self-denial, and the rededication of one's own life to the glory of God and the service of one's fellow man.

The observance of the Week of Prayer and Self-Denial is separate from and will precede the Thank Offering and the Christmas Offering, which will be combined and celebrated nearer the close of the calendar year.

Will the "Week of Prayer" or "A Few Days of Prayer" or "A Day of Prayer"—or whatever it may be called in one's own society or life—be in reality a time of renunciation and vision? Will there be a new vision of God and perhaps a new insight, although it may be only a glimpse, into his Way for the world and for one's self, that will send Methodist women with renewed zeal into the days ahead? Will there be less thought of self and more thought of the work and of others? Even a "preferring" of one another? Will there be less seeking and more giving? Less talk of democracy and more practice of it? Will there be a sense of compulsion to give of one's means to help, to alleviate some of the unspeakable suffering of mankind?

The Woman's Division of Christian Service presents four great needs of its work, unprovided for by its budget. They are:

1. Medical Equipment in Other Lands. What may Methodist women place in the skilled hands of doctors and nurses caring for the people ill of various diseases or the wounded?

2. An increase of the Retirement Fund for Deaconesses. Gifts over a period of years will be necessary in order to make this fund adequate.

3. A Convalescent Home for Negro Children at Brewster Hospital, Jacksonville, Florida. This is a unique work of healing.

4. Christian Literature in Mission Lands. People are turning to Christ faster than they are learning how to read—frequently there is no Christian literature in their language or dialect.

Gifts toward these needs are to be the only contributions that are to be made over and above the Society pledge. The implication of the title of the Week of Prayer and Self-Denial is that these gifts will be made possible through sacrifice. If one's devotion to the cause is accompanied by enthusiasm and careful planning no doubt she will have been saving toward this gift over a period of months—this is the ideal.

The following material is suggested for supplementary study during the Week of Prayer and Self-Denial:

"Brewster Hospital"—The Methodist Woman, June, 1941.

"Week of Prayer and Self-Denial"—The Methodist Woman, October, 1941.

"The Deaconess as a Professional Worker"—World Outlook, May, 1941.

"Making Use of Makeshifts in India"—World Outlook, August, 1941.

"Born of a Restlessness"—World Outlook, September, 1941.

"Literature and Opportunity in Africa"—World Outlook, October, 1941.

For the observance of the Week of Prayer and Self-Denial the following materials are available:

All-Day Spiritual Life Retreat pamphlet.
Program materials for three services—Talks and worship suggestions.
Poster for the vestibule of the church.
Offering envelope.

One free copy of each of the above pieces of literature will be sent free from your conference Woman's Society of Christian Service to each Woman's Society of Christian Service. Additional copies may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. See page 32 for prices.

Messages From Retired Deaconesses

By Ruth Pope

The following letter is made up of excerpts from letters written by our retired deaconesses who go to make up their group of nearly two hundred in number. It is a composite report of what the deaconesses of the retired relationship think and feel since they have been united under the Woman's Division of Christian Service and is representative of all who were under the Woman's Missionary Council of the former Church, South; the Woman's Home Missionary Society, the Bethesda-Bethany Deaconess Association, and the Methodist Deaconess Association of the former Church, North. Offerings from the Week of Prayer and Self-Denial will help to establish a permanent pension fund for these beloved workers.

(Excerpts from letters to Miss Grace G. Steiner, Executive Secretary of the Bureau of Deaconess Work, 150 Fifth Avenue, New York, N. Y.)

The Lines Have Fallen to Me in Pleasant Places

"I just wanted to talk a while with someone I love this Sunday afternoon. It is such a perfect day—a bit gray, just enough to soften the light over the hills. A more beautiful sight could not be found in any land. It calls forth praise and thanksgiving from the depths of my soul—'The lines have fallen to me in pleasant places.' I marvel at the goodness of my Heavenly Father that so much of his favor has been bestowed on me."

Every Prospect Pleases!

"I wish you might have been with us for a ride this afternoon. We drove up through the canyons. From higher points there were the views of valleys and range after range. It is an inspiring sight and speaks of the majesty of God. From the highest peaks the sea is seen. One never tires of such scenery. Then to come back to the dear little home God has allowed us to have—what more could one ask than to praise and live for Him who loved and gave himself for us. It is beautiful here in the mountains. And I have flowers in abundance. 'Every prospect pleases!' It is hard to realize that this world is in such an awful plight."

Enjoying Our Little Home

"We are in a little house three miles out of town, with our little half acre to cultivate, and we raise strawberries, asparagus, and small vegetables when the woodchucks don't get them first. The flowers are our delight and we wish you could come in June or the first part of July when they are at their best. My old-time friend lives here also, going across the wall to live in summer. This winter both she and her sister stayed with us. We have been canning and making jelly and jam. Wish you were near enough to enjoy some of it."

Happy at Bancroft-Taylor Rest Home

"I love it here at Bancroft-Taylor as our hands are never idle. The comfort of still being needed and well enough to be busy in useful, helpful tasks is a great joy. 'What can I render unto God for all his benefits to me?'"

Still Making Calls

"You will be interested in knowing about my work. I make a lot of calls, have some regulars—one woman with a broken neck, but she is getting along very nicely. They have removed the brace but she must be very careful. I have a blind woman that I spend a good bit of time with. I lost one of my patients a short time ago. One man fell from a cherry tree and broke his back but he has gone home from the hospital already. I have taken over three hundred pieces of literature to the hospital during the past year—the *Christian Advocate*, my *Classmate*, my missionary magazines—I have three subscriptions to them, and the *Messenger* (my temperance paper). I am very happy to have my sight and hearing and go about as I do. I just feel like praising God all the time. One cannot be light-hearted with so much of woe and sadness in the world, but we can rejoice in the Lord always."

Hurrah for the Women—They Do Make Things Go!

"It is good to know that the Pension Committee of the Woman's Division felt that something must be done about the Pension Fund and that they did not want those who are eligible for retirement to wait for their pension. I feel like saying, 'Hurrah for the women—they do make things go!' In my case, I don't know how I could do without it. It isn't very much, but it looks like a hundred to me. My heart is full of gratitude to my Heavenly Father for providing it and for those who administer it."

A Pleasant Surprise

"It was such a pleasant surprise to get my pension check as I had not expected it yet, although I had been waiting some time. What with conditions as they are and the changes that come with the unification of the churches and the organizations, it did not seem possible that it could be granted now. Then to find that those very changes made it possible! I appreciate my check as it represents so many dear people—people who make sacrifices, I am sure, many of whom may not have the comforts that are mine—people who love and pray for us. May our Heavenly Father bless richly all who help plan and give to the Woman's Division. By fall I will be able to help if it is only in small amounts."

Prayer Releases Power

"I am so often reminded of that electric sign flashing the words, 'Prayer Releases Power' which hung before the entrance to one of our great missionary conventions. Could we but catch the import of these words. I do rejoice that our prayers are being answered and I am thankful to God for what you are to us. We should like to welcome you to Robincroft and Thoburn Terrace for a visit sometime."

New Incentives

"I am delighted to see in The Methodist Woman and other church papers about the new incentive for deaconess work. I know that the Pension Fund should be increased by all means, but I am just as much concerned about young women recruiting the ranks. I hope the Woman's Division may have great success in their work. It was very inspiring to see the great crowds of women at the conference meeting recently. There seems to be great enthusiasm for the work. May the Week of Prayer and Self-Denial Offering be even beyond your expectation."

Lovingly yours,

The Retired Deaconesses.

Some of Our Retired Deaconesses

Christian Social Relations and

Beautifying the Church Grounds

On a crisp autumn morning a little group of men and women met in front of their church and took stock.

A tumble-down shed in one corner, and a yard full of rubbish, cried aloud for attention. The white frame church itself, though in need of fresh paint, had a modest dignity which almost evaporated in these unsightly surroundings. The committee formed itself into a clean-up squad and went to work.

By noon the yard was bare. Stopping for lunch and for breath, one woman exclaimed, "If we only had some money for shrubs and flowers!"

"Let's get what we need from the woods and swamp," one of the men suggested.

"Why, there's nothing that we could use!"

Shrubs at Hand

Nevertheless, they went to see. Less than a mile away they found forty varieties of shrubs used by landscape architects. There was an abundance of material to be had for the taking. Together they worked out a plan for the church grounds, decided what they wanted and where each plant was to be placed, and sent out a call for volunteers.

A few days later a larger delegation of men went out and brought back with them sixteen white cedars, from 3 to 12 feet tall; one 12-foot bushy hemlock; one red-stemmed dogwood; one spice bush; six sweet viburnum; eight shrubby cinquefoil; and one 9-foot witch hazel. The market value of this load was estimated at $167.20. Volunteer laborers dug, transported, and planted in accordance with the plan, and by evening the church grounds were transformed.

That led to other activities. A great maple in front of the church was cut down to allow a better view of the building from the road. An entrance driveway, curving in from the road, and a parking space for automobiles were laid out. At the back of the church a picnic lawn for community festivals was developed. Fresh paint refurbished the building inside and out. The new beauty of this church center has become an inspiration to the whole community.

Soil Improved

Poor ground need not be a stumblingblock to such efforts. One church site was so low that water stood upon it during the most of the year, and the soil was unpromising. State roads were built in the neighborhood, and the men brought soil from one of the excavations of the state road. Over three hundred cubic yards were used in grading the property. Members of the committee prepared it for lawn and set out shade trees and shrubbery. Today that church is reclaimed from its unregenerate days as strikingly as the soul of a new convert.

A Garden of Memory

A rosebush in memory of the sweet life of some "mother in Israel"; a bed of pansies, for thoughts of a friend who passed on; an evergreen tree, as enduring as the influence of the former minister in whose honor it is planted; would these not be appropriate features of a "Garden of Memory"?

One woman writes from a Midwestern city: "Six years ago we began, in the close of our church, a Garden of Memory, planted with flowers and shrubs given in memory of members of the parish. The rector says of this, 'It is the greatest sermon ever preached.' The church is located on one of the meanest streets in the downtown district, and the garden is the only bit of loveliness in the entire neighborhood."

Individuals and groups within the church can be interested in taking part in such a garden. It will not be so difficult to secure their contributions as to observe these two cautions:

1. *See that every new plant conforms to your original plan, so that there will be no crazy-quilt effect about the garden.*

2. *Locate and develop the garden in such a way that it will not compete with the picture that the church building presents, nor interfere with the appearance of the church as a dignified house of worship.*

Living Christmas Tree

Instead of buying and discarding an expensive evergreen every year, some churches are acquiring living Christmas trees. Practically every church property can have such a tree. A conical-shaped evergreen, with rich, dark-green foliage, one that will grow vigorously, will be found best. Place it in the corner of the front lawn, or at the side of the building, but never in the center of the front lawn. At Christmas time it may be decorated with tinsel and lights, drawing attention to the church and adding beauty to the neighborhood.

Local Church Activities

Picnic Grove

If you have space on the church grounds, at the side or rear of the building, it can be developed into an attractive picnic grove or outdoor meeting place. Such an area should be level and covered with good turf. Shade is needed, but it should not be so dense as to spoil the growth of grass or to keep the ground too moist. A scattered planting of fine shade trees, such as red oaks, maples, or elms, is all that is necessary. To secure the partial privacy that makes such a grove most valuable, use hedges or border plantings of shrubbery. Picnics, lawn socials, pageants, and entertainments can be held here, and in warm weather, even the church service.

An area for games may be added. For the little folk, swings, teeter-boards, slides, and sand boxes may be built by the men. Basketball, volleyball, and tennis courts for older boys and girls, and for grownups, will help to make this a rallying point for wholesome good times in church companionship. One caution should be observed: *Do not lay out a playground for children unless you can secure a capable adult, volunteer or professional, to be in charge.*

How to Begin

An excellent way to begin would be to have some qualified person present an illustrated lecture on community improvement work in general. The church may be selected by the speaker and the fact pointed out that it might take the lead and establish the example for the community. In some cases it is possible to secure sets of slides relating to this subject and the general subject of home-ground improvement work from your State College of Agriculture. These may be used to awaken and stimulate interest.

The work may be undertaken by one of the various church organizations such as the men's class, the young people's organization, the Ladies' Aid, which will form the nucleus of your Church Garden Club. This club may be formal or informal in character.

How to Organize

In some cases a committee may be named that would handle the matter. After the interest is established there should be a permanent committee appointed from members of the club which will carry on activity and be responsible from season to season for the development of the project. The simplest way would be to form a local building and grounds improvement committee. The committee members would serve for at least a year, and it might be wise to have a committee of five whose terms of office would expire so that at least three members of the committee would carry over from the previous year. Through these three, the interest and enthusiasm and ideals would be passed on to the new members.

How to Succeed

1. Have a plan.
2. Follow the plan.
3. Consider each plant, not so much as an individual specimen of beauty, but as an integral part of the whole effect.
4. Plant and tend with care.
5. Allow for later additions but make them all conform to the original plan.

Making the Plan

The first thing to do in landscaping any property is to prepare a simple survey showing all existing features, preferably drawn to scale. Upon this the ideas can be marked down. As they are carried into effect they will gradually turn the plan into a picture of the completed project.

A sheet of cross-section paper, ruled both ways to form small squares, will make this process easier. Get the dimensions of your church plot and of the buildings, walks, and existing planting. Use a long measuring tape, a stout cord with knots in it to indicate the foot marks, or a light stick with the foot marks indicated; or step off the distances after determining the length of the walker's stride.

Locate on this sheet, in proportionate size, all the buildings, walks, and drives, and all planting that is to be part of the permanent plan. Locate also the trees, and give their size and diameter. Measure and indicate the property lines. This gives you a graphic basis for your plan.

Now add the following information: name of building; kind of soil; amount of moisture; height of first floor of building from the soil, measured at all corners; direction of bad winds; unsightly views; good views; the slope of the land; all available vines, shrubs, and trees that can be collected wild.

Take photographs at this stage, and keep them for contrast with the appearance of the grounds after your plan has been put into effect.

After reading this article, it should be possible for your group to develop upon the survey a plan for the church property. This may be done by some artistically inclined member of the church

organization. You may, if you wish, send it for checking to the Church Garden Club department of the National Plant, Flower, and Fruit Guild.

When the plan is completed it should be officially adopted by your organization and followed accurately.

Planting

Here are some suggestions on how to proceed with the beautifying of the church grounds, through trees, shrubs, vines, and flowers.

Trees: Trees in themselves are beautiful, but they add more than beauty when they surround any structure utilized by human beings. A building which nestles snugly in an environment of trees produces an atmosphere of protection and comfort. It seems restful.

The first thought of trees is to protect. Windbreaks and snowbreaks should be carefully located if required. Any grouping or hedge of trees which shelters from winds will also cause the drifting of snow. This must be considered.

Shade: Trees should also provide shade, but it is rarely desirable that a building be completely surrounded and hidden by shade trees, especially on the side toward the highway. The location of shade trees should be studied carefully, and their positions marked by setting stakes in the ground. A few trees to beautify should be added.

In this respect it is best to copy Nature. Trees should never be planted in stiff formal rows. The building should appear to nestle in a grove. Trees should be grouped at the sides where they form a framework and setting, with the building as the center of interest in the picture. Tall growing types that will come up above the roof may be used in the rear of the church to provide a background for the structure.

Highway Trees: Follow the line of the road if you wish to plant trees along the highway. Look at your church from the point of view of those passing along the roadway. The building should be seen between foliage from several points of view. In many cases the greatest improvement of all may be made by the elimination of one or two roadside trees, or the removal of some of the grove that was planted years ago in front of the building. Consider this very carefully and study it as it relates to each particular problem.

Selection: In selecting trees for planting, the first consideration would be their ultimate size and appearance. Flowering trees and those having special fruits are not as desirable for general landscape improvement work as trees which are more neutral and perfectly hardy and vigorous in the community. Trees that grow rapidly are rarely desirable. Most of these are brittle wooded and of

short duration. Plant for the future and plant well. Select trees of good form and good branching habit, and those that have attractive normal foliage. Never make a horticultural collection by using one tree of many species. Use several of a few varieties.

Shrubs: The landscape architect chooses shrubs not because of their individual beauty nor because of their glory of flower. He uses them for a special purpose and there is a reason for his shrubbery planting. He considers them as structural material. Their purpose is to relate the formal boxlike building to the informality of its setting of lawn and meadow. They are the transition element between the formal lines of the church and the informal lines of the ground. They are intermediate between solid structure and soft turf and trees.

Accordingly he places them usually in groups, bunching several together at the corners and angles of the structure. Here they clothe the building, softening the lines and blending them with their surroundings. To do this they must present a good appearance throughout the entire year.

Selection: In selecting shrubs, consider their form and the various angles from which they should present an attractive appearance. The leaves must be of good character and thickly cover the plant. Flowers, of course, are desirable upon them,

but they are a minor consideration. Fortunately most of our shrubs have attractive flowers. In fall, strikingly beautiful effects can be secured if one considers the range of autumn colors. Another feature that contributes to both fall effect and to the winter season is the development of fruit and berries. Winter effects are also gained by using evergreens and those shrubs which present a solid mass of fine twigs after they drop their leaves.

Position: In placing shrubs it is essential that the ultimate size of the plant be known. Tall ones should be set in the rear of the group while those of small habit placed in front cover the bare lower stems of the taller growing types. In making up shrub lists it is important that a few varieties of shrubs dominate the entire planting. There should not be too much variety of kind or form. Character, restfulness, and dignity are secured by using only a few good kinds selected chiefly for foliage quality.

Occasionally a planting of shrubs or a hedge may be extended along the property lines, to screen out bad views and to give privacy. Shrubs used for such planting should be of good quality and should mass well together in an informal arrangement. Groups of five or more plants should be used together rather than several individual shrubs. Never set shrubs as scattered plants on lawns. Keep the lawns open. Write your local nurseries and your State College of Agriculture for selected lists of desirable plants. In almost every community, some fine shrubs may be found growing wild.

Vines: Vines are often used with shrubs to soften the lines of the building. If the structure is of brick or stucco, climbing vines may cover sections of bare wall and soften the effect. Ugly foundations may be hidden by vines. As a rule, vines should never be permitted to cover more than one third of the structure. The entrance way may be beautified and caused to extend a warm greeting to all who enter, by the use of a flowering vine above it.

Vines may be used to accent certain other points on the building as well as the entrance doorway.

Flowers: Flowers may play their part in beautifying the church property. Such flowers may be used to decorate the pulpit and altar. They may bring cheer to the bedsides of the sick and shut-in. They may even be sent away to other communities to carry their message of love and happiness. Occasionally a local market may be found and plants and flowers raised in the church garden may provide a small source of income to the society.

If a flower garden is not desirable, there may still be one or two places about the church grounds that may receive floral decorations. Perennials and ferns may be used together with shrubs and vines about the foundation of the building where they would lend their beauty of color to the general effect. They may be set either in groups or as a simple border planting in front of a border or background of shrubbery, which in turn may extend along the property line. Only hardy perennial flowers should be used in these places.

Soil: Well enriched soil is essential to the thrifty growth of any plant, and the time to supply this is at the time of planting. The top soil thrown out in digging the holes should be held separately from the subsoil and should be mixed with well-rotted manure or a good commercial fertilizer and used around the roots of the plant, keeping the poorer soil to level off the surface. Hot or fresh manure must be used with care as it may burn the roots. Never use manure next to the roots of evergreens.

Poor soil is the chief cause of the failure in the development of plants. Invariably the soil next to buildings has been injured during the construction by the incorporation of building refuse and the subsoil from the cellar excavation. Beneath the shelter of the eaves it is, in addition, dry. Such soil cannot grow shrubs satisfactorily and requires both humus and fertilizer. Decaying vegetable matter or humus provides plant food and holds the moisture. Provide good soil; it pays.

Wild Plants: Many shrubs and trees may be collected in the swamps, brush lots, and woodlands. Before this is attempted it is essential to secure the written permission of the owner. In many cases this will be granted free but at times it may be necessary to pay a small sum for the privilege. In some states certain wild plants have been wisely protected by law and it is illegal to touch them. This point should be ascertained before plants are collected.

Selection: Wild plants do not have as good root systems as nursery-grown stock. For this reason more care is required in the digging and planting. Good, strong, bushy plants should be selected. Those with many branches and suckers make the finest specimens. Avoid those that appear diseased or sickly. Attempt to secure those growing under similar conditions of soil and exposure as are found at the building to be planted. Most plants, however, will transplant from moist situations to dryer locations satisfactorily.

Courtesy of Mrs. Ida White Parker, Executive Director, National Plant, Flower, and Fruit Guild, 70 Fifth Avenue, New York, New York.

They Shall Be "As the Homeborn Among You"

By Edith E. Lowry

THE BUILDING of America has been like the weaving of a pattern. One is reminded of the legend of a Russian mother who for years worked at a loom at Hull House. This day as the clocks outside were striking the hour that marked the close of the workman's day, the master weaver stood beside the door as the workers went out, speaking words of cheer to the weary, faithful weavers. The Russian mother rose from her loom and started from the bench. It looked as if she, too, were finished for the day and would quickly follow the other workers. But no—instead, she went over and selected another shuttle filled with the colors that matched the pattern she was weaving. Quickly she tied a weavers' knot, tested it, slipped the shuttle through just once, pushed the bar. Then, wearily, she walked over to the door and went out; as if by way of explanation she said, "My daughter will weave them tomorrow."

And thus the pattern of our way of life in America has been woven. Each group that has come to these shores has taken up the shuttle and woven a piece of the fabric of our national life. Many peoples have contributed. From the very beginning America has been a place of refuge for the victims of religious and political oppression in other lands. We can recall the various great migrations to the United States. In the colonial days the Puritans, the Cavaliers, the Quakers, and the Hugenots. In 1794 large numbers of political refugees from France. A few years later the Irish, the Germans, the Czechs, and so on. But immigration was not the only element in this process. Migration within the United States has played a great part in evolving the pattern of life we have today.

Successive waves of colonial immigration, coupled with a natural increase in the settled population, soon began to exert a pressure which forced the frontier westward. Adams points out that within a few generations opportunity appeared to a great extent to have been monopolized by the rich and influential, and many of the poorer people felt that even here in the New World they were being shut out not only from a chance to rise, but from opportunity to maintain their living on a small scale. . . . . If, when they tramped westward with their families and few belongings, they held courage and hope in their hearts, they also lodged bitterness there against the colonial rich whom they deemed responsible for their plight."

Farther and farther west they moved—and even in the records of those early days we can trace the beginnings of some of the strife we witness today.

Today as we look at the pattern—the effort to realize the democratic way of life—we glimpse its possibilities—but we see clearly certain threads on the shuttle that are weakening the fabric. The one I should like to have us think about especially is the anti-alien feeling—the ever-increasing resistance to newcomers. This attitude or prejudice manifests itself in many situations. For example, the lack of acquaintance and understanding of the customs of the American Indian frequently means that they have difficulty in securing positions in the commercial world and in holding them. A young Indian girl, when asked what message she would like to send to the white women interested in her tribe, answered wistfully: "Ask them please to try to understand us—to understand those of us who are young. We want the same things white boys and girls desire—education, jobs, homes."

Sometimes we are aloof to situations lest we might be called upon to do something to help. This is illustrated so well in the Migrant problem.

There is a tendency today for states to raise the barriers against newcomers. For example, one state has recently raised its settlement law from three to five years; another state is contemplating ten years as the requirements before legal settlement can be established.

Suspicion is another cause for anti-alien feeling and so often it is due to propaganda or misinformation. We see this particularly with the Refugee problem. Many of us have heard people say that Refugees are coming to America by the millions. This is quite impossible in view of the fact that the quota prevents any such immigration. The records showed that in the last eight years only 100,000 have come from Germany and only 400,000 from all countries.

Another false statement we hear is that the Refugees are taking jobs from the American unemployed. To answer this let us look at some of the facts revealed in a study made by the National Refugee Service. The sample survey was made of 269 firms that these new Americans own and operate in 82 cities in 32 states, exclusive of New York City. These firms included:

125 retail stores	5 hotels
45 manufacturing plants	12 farms
19 domestic manufacturers	33 wholesalers
8 restaurants	22 miscellaneous businesses

The conclusions reached were:

1. That new American enterprises give work to Americans.

2. That new American enterprises are consumers as well as producers.

3. That new American enterprises use American materials, machinery, and products of every description.

4. That 70 per cent of the employees in new American enterprises are Americans.

5. That countless new jobs are being directly and indirectly created; new processes introduced, and new processes discovered. Numerous articles heretofore imported are now 100 per cent "made in America."

Let us cite one or two illustrations:

A firm which formerly exported magic writing pads to this country now makes them here instead.

A famous glove manufacturer from Czechoslovakia has set up a factory here.

A manufacturer of ski equipment, known as the finest in the world, has brought his precious tools and dies from Austria and with new American machines and American labor—all he produces bears the "made in America" mark.

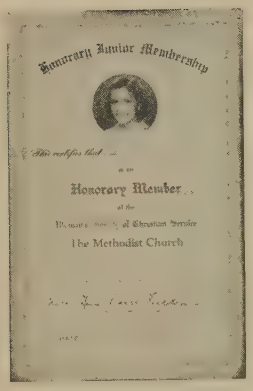
I believe these facts are sufficient to prove that Refugees are not taking jobs from unemployed Americans.

Another statement that is heard is that Refugees are poor, uneducated. Today the majority of Refugees are in professional work—doctors, lawyers, teachers, and so forth. The difficulty is to find places where these professional people can fit in and begin life anew. For example, in most states the physicians would not be allowed to practice because of state regulations. Word came to me not long ago that there were six Refugee doctors to be placed in communities in New York State where there would be a field of service, where there would be sufficient population uncared for by doctors to warrant a doctor beginning a practice there. Of course one of the most tragic phases of the Refugee problem is the growth of anti-semitism. We know that this spirit is unchristian. If the Christian churches in communities where Jews are living were to launch a crusade to wipe out anti-semitism in their communities they could change this situation. This came to me very forcefully very recently when I learned that in communities across the country where Jews are located, there are 3,112 Episcopal churches, 3,317 Presbyterian (U.S.A.) churches, 2,369 Northern Baptists churches, 1,451 United Lutheran churches, and many more of other denominations too numerous to list. Think what could be accomplished if each one of these churches

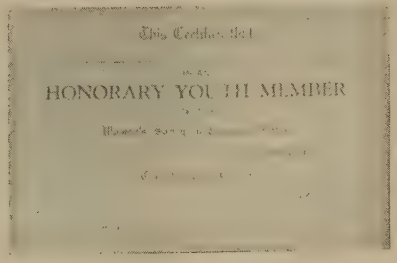
(*Continued on page 25*)

For Somebody's Sake

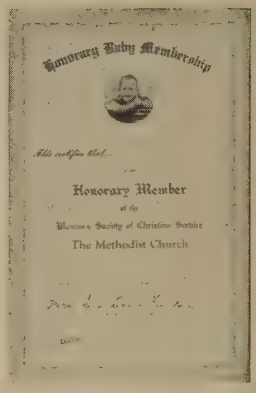
Special Memberships



Honorary Baby Membership



Honorary Youth Membership



Honorary Junior Membership

THROUGHOUT the bounds of time and space and human endeavor, memorials "For Somebody's Sake" have been erected. In the beginning Jehovah placed the rainbow of promise in the sky as an everlasting memorial of his covenant with Noah that he would not again destroy the world with a flood. The most sacred memorial of all time in Christendom is that established by our Lord when he said, "This do in remembrance of me," as he broke the bread and gave to his disciples, thus giving to the church its most solemn sacrament—the Holy Communion.

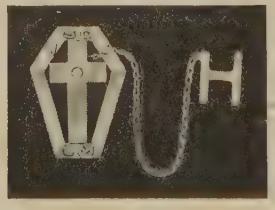
As he was the Prince of Peace, it is most fitting that the "Christ of the Andes" stands today on the boundary lines of two South American republics as a memorial of everlasting peace between the two countries of Chile and Argentina. There are war memorials unnumbered in all the warring lands of the World War. In the parks and streets of all large cities, here and in foreign lands, there are memorial statues, arches, bridges, built in honor of some hero of the past. In the capital city of the United States is a great memorial, "To the Unknown Soldier," and similar ones in other capitals of the world—all of them memorials of war.

Christians in America and other lands pray for a more enduring and worth-while monument of peace to honor him who came to bring "Peace and Good Will Among Men."

Every phase of life has produced its good and great men who, by living for others, have won memorials for themselves. This is true in science, education, philanthropy—all memorials of service for somebody's sake.

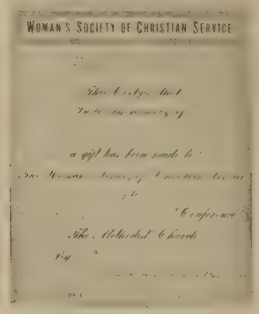
A roll call of many of the institutions within the Woman's Division of Christian Service reveal that the women of the church have sought to honor their leaders. Butler Memorial Hospital in India, Ella M. Watson Memorial, Nind Home in Malaya, Clara Swain Hospital in India, Downs Hall at Sue Bennett, MacKinnon Hall at McTyeire College in China, Pfeiffer Junior College, Jane Freeman Building, Carrie Barge Hall, Isabella Thoburn College, Wood Junior College, Perry Chair of Christian Life and Thought, Florine McEachern Chair at Scarritt, Klein Memorial Church in Japan, Suvarta Hospital, and Everett Hall are evidences of the love of the women of the church for their leaders throughout the years There is no attempt to make this list a complete one, but simply to illustrate how, through the years, in each of our former churches, women have been honored.

Adult Life Membership Pin



Honorary Life Membership Pin

Life Patron Pin



Memorial Adult Membership

Sherwood Kirk Zimmer, three-year-old son of the Rev. and Mrs. Gerald Zimmer, returned missionaries from China, is the recipient of a Baby Life Membership in the Woman's Society of Christian Service as a gift from the sixteen societies organized in the Morgantown area, Fairmont District, West Virginia Conference. Margaret Anne Christopher, the daughter of Mrs. David Christopher, president of Fairmont District Society, who was the first recipient of a Baby Life Membership in the West Virginia Conference, hands the certificate to Sherwood.

On the roll of our church leaders there are many women who deserve memorials for their long and faithful service. They cannot all have a building dedicated in their honor, but honorary baby, honorary junior, honorary youth, adult life, honorary life, and honorary life patrons offer a means to the local church, district, conference, and jurisdiction to recognize some of these women who have done so much in the past for the church and for the countless leaders today who give unstintedly of their time and their talents. The pins and certificates illustrated above are simple recognitions for those so honored.

Memorial memberships give families of deceased workers an opportunity to show appreciation for their loved ones and at the same time to help carry on the work which the deceased person loved so much. All of these memberships are credits on the pledge of the Woman's Society of Christian Service.

Some organizations, at the annual roll call of the Woman's Society of Christian Service, call first the names of those who have been honored through the years as a recipient of one of these different memberships. What a lovely thing to do! A very impressive worship service, entitled "For Somebody's Sake," could be worked out by any local group and be used at this service.

Your Purchase of These

Christmas Cards Help China Relief and Migrant Work in the Homeland

China Relief Christmas Card Project. — Approximately $17,000 went to China relief last year because people purchased China Relief Christmas Cards. It seems astounding! The Church Committee for China Relief is to have four different, delicately colored Christmas cards this year. They will be four-color reproductions of some wonderfully fine paintings by Chinese artists (biblical scenes with Chinese figures —the Nativity, the Holy Family in Winter, the Flight of the Holy Refugees, and a Madonna and Child). These cards, boxed with envelopes to match, will sell for $1 per dozen (three of each card). Order from Church Committee for China Relief, 105 East 22d Street, New York, New York.

Migrant Christmas Card Project.—Because of the nation-wide interest which has been aroused this year in the plight of the migrants and the desire of church women to do something about it, the Home Missions Council of North America have decided to sponsor a migrant Christmas card project. To this end two Christmas cards, "Christmas Night—A Migrant Madonna," drawn by Marita Lonnquist, and "Starlight," drawn by Margaret Freeman, have been prepared. We feel that many people will be glad to be able to help the migrants by buying these cards, and also that many church members will be pleased to have Christmas cards which bear a Christian message, instead of many Christmas cards which have no relation to Christmas. The cards sell for 10 cents each, or $1 a dozen. Proceeds will go directly to help the desperately needy migratory workers. Order from Home Missions Council of North America, 297 Fourth Avenue, New York, New York.

World Federation of Methodist Women

A Challenge From India

For some years Indian Methodist women have been encouraged to organize local societies and to unite these into districts and conference groups. At the Central Conference held at Hyderabad, four years ago, a national program was planned, a secretary was elected, and an all-India constitution adopted. At the last Central Conference held in Delhi in January, "we came on with leaps and bounds. We revised and enlarged our constitution; got all our India officers elected. It just does one good to see how the women respond. I shall go home, or die, happy if I can see this great work grip the hearts of our women, for then our Indian church will begin to move. Mrs. Chitambar is getting under the burden of it and Mrs. Badley has taken hold in fine shape. I am working on the next series of program outlines. We have a very outstanding Indian woman enlisted and working, Miss Soule, daughter of the first missionary to the Bhabua mission; Miss Bannerji, delegate to General Conference; Dr. Pren Nath Dass, and many others. From now on you will hear more from our women," writes Winnie Gabrielson.

A Challenge From China

Through Mrs. Gamewell comes a thrilling report of the China Home Missionary Society, whose first missionaries to faraway Yunnan Province she accompanied. Madame Soong was one of the loyal supporters of this indigenous interdenominational society. The treasurer, Mrs. Tsao, writes: "The Society has been carrying on just as before. Is it not wonderful that these last three years we closed each one with a balance instead of a deficit? The field is ripe. We need more workers. Last year more than $38,000 (Mex.) were received. Only one of our stations in Yunnan is within the bombings. In spite of all these fightings, bombings, refugeeing, our people go on with their ordinary life and work. Of course we suffer, suffer terribly, but we have hope for better days. Through these sufferings many of the Christians and even non-Christians learn more of the Lord, his love, and righteousness. Evangelistic work goes on just the same. The Christians have taken the good news to the interior."

At the recent Central Conference of China, the new Woman's Society of Christian Service was organized. For years there have been conference and sectional organizations, and committees have been appointed to bring these into a national group. In spite of present conditions and difficulties of travel, this was accomplished at the meeting in Shanghai. "There are ten women on the Executive Board, one from each conference. Others were co-opted to serve on the Ad Interim Committee during the four years between conferences. It will unite the women of The Methodist Church in China as nothing else could do. Each conference is to carry on the projects which they have been supporting hitherto, but all undesignated money is to be sent to the European war relief. Each Society will have an annual offering for this purpose."

"President Lucy Wang, of Hwa Nan College, was elected the national representative on the World Federation of Methodist Women. Of course all the South China people were happy about that. The 'United in Prayer' card, which you sent to Edith Fredericks, was translated by Mary Culler White. It will be sent out to all the churches.

"And then after all these plans were so bravely made came news of the occupation of Foochow and that Futsing had been taken and the missionaries evacuated by the Japanese."

A Challenge From the Philippines

By Manuela L. Valencia

I am not going to write about the Woman's Society of Christian Service throughout the Philippines, but only of that in the Cagayan District, where I am working as a preacher's wife. This district has twenty organized societies working under the motto, "To know Christ and to make him known." The women of this district have organized under various names over a period of years, and have tried to help support the churches financially, morally, socially, and spiritually. As a society, however, it did very little to accomplish its aim and purpose during the past few years. The trouble has been that its real worth was not recognized so that it was not given sincere and earnest attention and its influence was not felt, although it was the woman who did this and that in the church. The woman was really the live wire in all church activities, only the name as a society could not find its way to the people's minds.

But the present, with all the inspiration brought us from the Uniting and General Conferences, finds in this district a real living spirit which has revived our Society. It is now in the headlines in our Church here in the valley, and is finding its way into the heart and soul of our people. First they had to learn it with their minds, then they came to feel it, and love and cherish it in their hearts. Now they are ready to work for it in order to widen the kingdom of God here and in other places. It had to make a great deal of preparation in order to get ready to march. It is on the

march now and must continue to go forward to meet the people's need. It must go forward to conquer evil, and to draw our people from darkness to light.

The following facts will show what has moved our Society to this forward march:

(1) There is a district organization with officers, and this 'cabinet' is in close touch, either through correspondence or personal visit, with the officers of the local societies. It has been observed that this contact is one of the most beneficial features in the new organization, because often problems which come up in the local Society have been solved easily through this contact. Incentives have been worked out for the inspiration and encouragement of the local societies. Last year we used the Banana Tree, the competition for the fresh green leaves which meant that a society had completed all the required projects was very stimulating. It shamed a society to find its name on the dying or the dead leaves. This year we are preparing to use musical notes as our incentive.

(2) Each local society meets once or twice a month. A uniform year's program is set for each society to follow.

(3) The District Conference Meeting, when the women are granted one whole day for discussion of programs, is most valuable. Programs, goals, and projects are explained.

(4) Projects are definitely stated. This year we have five:

(a) Missionary help toward the work in Cagayan Island.

(b) Help for our Bible women—where churches are too poor to supply sufficient aid.

(c) Help for preachers' wives on district.

(d) Help for the Mary Johnston Hospital Extension in Tuguegarao, Cagayan, under the management of Miss Anna Carson.

(e) Help toward the entertainment of delegates in the 1942 Annual Conference at Ilagan.

Aside from the above district projects, each society has local projects for the maintenance of their local church needs.

(5) The encouraging of activities, both material and spiritual. Some of the methods used for securing funds for the Society are by raising animals and vegetables; by filling mite boxes; by preserving foods; by sewing and embroidering; by helping to build and repair churches; by beautifying the church yards; by planting trees or flowers, and by helping finance local pastors and church light bills. Some of the activities which serve to develop the spiritual life are calls on members; holding of Sunday-school classes in barrios; visiting the sick; giving first aid; teaching Junior Leagues, and helping to get new members for church and society.

(6) Annual Conference meeting which is now a delegated body where laywomen, deaconesses, Bible women and pastors, wives, and missionaries hold meetings of inspiration and of a business nature.

I am happy to include in these facts which have set our Society forward the *Guide,* which has been brought to the Philippines from the Woman's Society of Christian Service in the United States. We have taken from it many portions which are especially adapted to our field and have translated it into the Ilacano dialect. We also have it in an abridged form in English, as we use English in many places. In the name of the Cagayan District Woman's Society of Christian Service, I am sending our sincere gratitude to the American women for the service rendered by preparing this precious and helpful *Guide* which has been extremely useful to the Methodist women of the Philippines.

"The Homeborn Among You"

(*Continued from page 21*)

would give special emphasis to the problem of discrimination against Jewish people in their communities.

Refugees for the most part love the idea of democracy but have never lived in a democracy. They must learn how and the way we live is a demonstration to them. What one community did illustrates what Christian friendship can mean to a Refugee family. All the members of the family were on temporary visas and a church woman in a New Jersey community heard of their desire to become permanent citizens. She supplied the affidavits so that they could take steps to become American citizens. First they learned English in a Quaker hostel in the Middle West. Then because they had to re-enter the country to become permanent citizens they went to Cuba and re-entered the United States. The Council of Churches in this New Jersey community heard of this family and caught the vision of what it would mean if they could have a cozy home to come to. A committee representing the different parishes in the town was organized under the council and this committee went to work and found the means with which to secure an eight-room house. Then different members of the parishes furnished the house—each parish being responsible for one room. And in addition they provided a maintenance budget to take care of the family until they could become oriented. The neighbors were their hosts in the fullest sense of the word. The father, mother, and four children moved into their cozy home in the new world and the last word was that the father had gotten a job in the community and the family was well on its way toward self-support.

This is democracy in action and only as we realize that whether we be Jew or Gentile, Negro or white, a new American or a descendant of the Pilgrim fathers, a factory worker or a tiller of the soil, old or young, we are one people, can democracy be a reality. In this land foundations have been laid by our forefathers for a democratic way of life. Religion and democracy are inseparable for democracy is dependent upon the application of Christian ideals. "The ideals of the Founder of the Christian Church who conceived the Fatherhood of God and the brotherhood of man as the norm of human relationships, and who thought man's relation to man should be the expression of his loyalty to their common Father, will ever furnish the strongest, spiritual dynamic for the best community life, for the whole community movement is but one means toward the realization of His ideal of the kingdom of God on earth."

Field Work

By Mrs. V. F. DeVinny

It was prayer time at the Children's Home. The young newcomer heard the children ask the Father to remember the workers in the home field and in the foreign field. He did not know exactly what was meant, for home and foreign fields were new to him. However, the lad did know some workers who were not being mentioned in the prayers of the evening. He did not want them left out, so with devout and earnest reverence his wee voice was raised in a petition for a blessing to be visited upon the workers in the "corn field."

There are different fields of work, each with their distinct avenues of service. The title "field worker" may be as confusing to some of us as it was to that small boy. Now that field workers are staff members of the Woman's Division of Christian Service, it is well to define terms. Frequently home and foreign missionaries are referred to as workers from the field. When a speaker is introduced as a worker from the foreign field, we know she is a foreign missionary engaged in nursing, teaching, or any one of the many vocations needed in foreign missions. As a rule, she speaks only on the work in the country where she serves.

Some institutions have field workers—that is, a school, home, hospital, or settlement employs a representative who travels about speaking in the interest of that one piece of work. Directly or indirectly, that person is usually a money-raiser. If it is an educational institution, the field worker interviews prospective students. His chief aim in life is to raise up friends and patrons for that project.

A field worker for the Joint Division of Education and Cultivation, Woman's Section, performs a different service, not to be confused with either of the other two classifications. It is a more inclusive service in that this field secretary speaks not for just one institution, but for all the institutions, and not just for one country, but for all the mission areas, home and foreign. Her knowledge is not confined to missions, she presents the full program, including the various phases of Christian Social Relations and Local Church Activities.

In addition to giving these inspirational and informational messages at all types of meetings—local, district, and conference, this field worker conducts forum hours on the organization of the Woman's Society of Christian Service and its departments of work. She knows all the answers or where to find them. And she introduces practical methods which the local women can use in their meetings.

A field worker is an organizer as well as a promoter. She delights in going into the unorganized churches and helping the pastor form a Woman's Society of Christian Service. This year especially she will be welcomed in many conferences to interpret the new setup for missionary education of children and young people.

In short, the field worker is a super-sales person for the Woman's Society of Christian Service. One of the requisites of the position is the ability to speak in public so there need be no hesitancy in engaging her for a Sunday church service. Adaptability is her fort both as to programs and people. Experience has taught her how to adapt her message to the situation and how to be a perfect guest, for she lives a large share of her life in the homes of the constituency.

All itineraries for the field workers are made through the office of Mrs. V. F. DeVinny, Executive Secretary of the Joint Division of Education and Cultivation, Woman's Section, 150 Fifth Avenue, New York, N. Y.

Miss Lillian Warrick

Miss Lillian Warrick, our new field worker for the Central Jurisdiction, was born of parents whose grandparents repeated with pride accounts of worship in old Saint George's Methodist Episcopal Church in Philadelphia. Her church activities began early in life with cradle roll, church school, junior choirs, usher boards, and midwinter institutes. As a member of Zoar Church, Philadelphia, she served as church-school teacher, directress of religious education, chairman of missionary and stewardship classes in the Epworth League, chairman of the Committee on Spiritual Life of the Woman's Society of Christian Service, and with a weekday school of religious education, she has served on the Committee on World Evangelism for the Delaware Annual Conference, and for the last nine years has spoken extensively for women's and youth gatherings and for interracial and interdenominational religious meetings.

Miss Warrick finished high school in 1930; graduated from Bible Institute of Pennsylvania, 1935; received Bachelor of Science degree in Education, Temple University, 1939; spent two years in Temple Seminary toward Bachelor of Sacred Theology degree; she was the winner of the Systematic Theology award, year's scholarship, 1940; winner of Dean William Freemantle award for highest general average; graduate work at University of Pennsylvania toward Master of Science degree in Religious Education, 1940. That year she was appointed by the district superintendent as assistant pastor of Trinity charge, East Germantown, Philadelphia; elected editor-in-chief of School of Theology Year Book of Temple University, 1941; and was salaried social worker at Zoar Church Community Center until her recent appointment as a field worker for the Central Jurisdiction under the Woman's Section of the Joint Division of Education and Cultivation of the Board of Missions and Church Extension. We welcome this latest member of the staff and bespeak for her the hearty cooperation of the members of the Central Jurisdiction as she serves in these nineteen conferences.

The North Central Jurisdiction, Woman's Society of Christian Service, will hold its Annual Meeting November 11-13 in Detroit, Michigan.—Mrs. J. N. Rodeheaver, President.

Education and Cultivation

By Mrs. Helen B. Bourne

In the last few issues of The Methodist Woman, we have given suggestions regarding four 1941-42 study courses which seem to be most timely for the use of societies accustomed to quarterly studies.

Societies which prefer to use different books from those suggested as major texts for the topics, "Christians and World Order" and "Christianity and Democracy in America," may find *The Seed and the Soil,* by Baker, and *Author of Liberty,* by Searle, better suited to their needs. (See page 32.) These are interesting reading books, but they do not lend themselves as successfully to the problem type of study as do *The Christian Imperative,* by Barnes, and the *Christian Roots of Democracy in America,* by Holt, which are the basic texts for the use of classes expecting to apply for Special Jurisdiction Recognition.

There are eighteen other Bible study texts on the approved list, any one of which may be used as guides for Bible study classes, instead of the one suggested in the September issue of The Methodist Woman for classes expecting to apply for Special Jurisdiction Recognition. Of course all such special classes will read the suggested outline and follow the special plans. Many classes may find such plans unsuited to their situations.

The *motive* for study, the *objectives* of study, are all important; the texts and methods should be selected and adapted to achieve the objectives.

Let societies keep in close touch with their Conference Secretaries of Missionary Education. Our work needs frequent checking and constant cultivation. We have a larger society, a more comprehensive program, a much greater task than any of us have ever had before; it requires intensive study, close co-operation, and detailed planning. We are glad to give ourselves unreservedly to such education and cultivation.

Ask Yourself

1. Four projects of the Week of Prayer and Self-Denial.
2. 1,500 graduates engaged in full-time Christian work.
3. The ideals of the Training School.
4. Describe the "battle of Africa."
5. "My check represents so many dear people."
6. A Garden of Memory.
7. What observance takes place on October 5? October 27-31?
8. Causes for anti-alien feeling in our country.
9. "During these last three years we closed each one with a balance instead of a deficit."
10. A way to honor women who have given long and faithful service.
11. "Businesswomen have unparalleled opportunity to attack the things in American life." Finish quotation.
12. Four objectives for Spiritual Life.
13. An awareness of the true value of this interesting publication.
14. A catalogue listing publications.
15. Identify: Lucy Wang, Mrs. Tsao, Mrs. Manuela Valencia, Lillian Warrick, Sarah D. Church.

The Subscribers Speak

A Year of The Methodist Woman

From the North:

"Please allow me to tell you how much we enjoy reading your magazine, The Methodist Woman, each month and how much information it gives us on the details of the work of the Woman's Division of Christian Service. So many questions that have arisen regarding different phases of the work have been answered in the various articles you have published."

"The *size of the magazine* appeals to me—also the splendid *clear type,* so easily read."

From the South:

"Thank you for this fine paper for our women. It is simply what we need in our work and *so cheap, too!*"

"This is just to say that I think that we have one of the very best magazines in the land."

"Every issue is . . . . *a source book* of guidance and inspiration to each department of the Woman's Society of Christian Service."

"Were it possible to create in the hearts and minds of every woman in the North Carolina Conference Woman's Society of Christian Service *an awareness of the true value* of this very interesting and informative publication—an awareness which I have had since I received a copy of the first issue, I should feel that that were a most worthy accomplishment."

From the East:

"I am enclosing a church calendar with a reprint from The Methodist Woman. You are certainly doing a splendid piece of work in your new magazine."

"I like the magazine very much. We must keep up the good work."

"Best wishes for this wonderful paper and to those who work to make it the success that it is."

From the West:

"The women are so very well pleased with The Methodist Woman, and it is *easier to sell* than any publication we have ever had."

"It is a real pleasure to congratulate you and your associates upon the *completion of the first year* of this very fine magazine."

"'Outstanding Achievements in the Conferences' proved to be of special interest. We of the Far Northwest appreciate knowing of the work and successes in other places. It is stimulating to know conferences the country over are facing situations of mutual interest and are achieving highly commendable results."

Wesleyan Service Guild

Christian Citizenship—1941 Style

By Marion Lela Norris

Christian citizenship in 1941 has a very different meaning from that which it had in 1940, or in 1920, or at any other time in the history of the nation. Time may have been when Americans might sing "Our father's God, to Thee, Author of liberty, To Thee we sing; Long may our land be bright With freedom's holy light; Protect us by Thy might, Great God, our King," with a reasonable amount of assurance that their deeds were of such noble character as to be worthy of divine protection. Mindful of the teachings of Jesus, a study of the headlines in one of America's daily papers cannot help but cause one to doubt, or at least to question, whether or not present-day practices are such as to cause a God, who is the Father of all mankind, to grieve for the injustices of man to man. Why should he protect such a nation? Is there any hope of returning to the ways of the fathers? Only by obedience to God's commands.

One of the arguments for woman suffrage is that the woman's vote is clean. Is it? Ideally, yes. Actually, one wonders if the average of intelligent votes cast is any larger among women than among men.

In very few communities will there be elections this November. In those communities where elections will be held, let the employed women lead their sisters in a campaign to elect officeholders who will make and support laws which are for the best interest of the community as a whole. Why put this burden upon the women who work? Because they will be in a better position than others to discover the backgrounds and reputations of those who are running for office, and to evaluate and publicize the most suitable candidates. Businesswomen have unparalleled opportunity to attack the things in American life which are making for discontent among the men and the women of the nation.

Voting is one of the first requisites of citizenship, but it is not the last. It is the duty of every American citizen to permit his name to appear on the ballot when, in the best judgment of those who know him, he is fitted for the job. It is the duty of every American citizen to read and study the measures to which the nation is asked to subscribe. It is the duty of every American, after prayerful consideration, to come to an opinion regarding peace, economic security, and racial justice. Having formed an opinion, it is the duty of every American to make it known through conversation, correspondence, and, where possible, the printed page.

"No nation can afford to have indifferent, ignorant, prejudiced, or corrupt citizens." Let the Wesleyan Service Guild use every means at its disposal to create alert, informed, unbiased, and honest citizens.

Book Lover's Corner

"We women have declared ourselves to be a united group, ready to defend the patterns of freedom which we believe have made our nation great. Our hearts are behind the cause to which we have devoted so many words."

(*Have you heard anything like this in your Wesleyan Service Guild programs this fall in your discussion of democracy?*) "But just what are we doing to accomplish our ends? Just what are we doing besides nodding approval to the visiting lecturer's inspiring words?"

(*Or have these questions, or similar ones, occurred to you?*) "I am afraid that in contemplating the gigantic task before us we have lost sight of the things in front of our very noses. We talk of democracy, but many of our clubs are not themselves democratic. I will go further than that. In some communities the woman's club, instead of being a democratizing force, is actually a dead end in democracy."

(*This paragraph lets you know that the article from which these quotations are taken was not written about the Wesleyan Service Guild, but let us quote further and see if we can glean something for our own work.*)

"There was the woman who, after a speech on democracy by a visiting lecturer, murmured 'Marvelous, we must work to keep our democracy,' then went home and scolded her eleven-year-old daughter because she had brought home to play with her the little Italian girl whose father ran the grocery store down the street.

"Recently I suggested to a club that it have a young Negro girl sing for it—she has an exquisite voice and may some day be another Marian Anderson. But having a Negro come into a club meeting would have offended a particularly influential member, so the girl who could interpret God's world with a voice like a bird was not given a place on the program."

(*Could such a thing happen in your unit?*) "It seems to me that if we are sincere in our pledge to aid in the defense of American democracy we must begin in small things in our everyday life. We must stop thinking of democracy as that misty, intangible something talked about on the platform and realize that democracy is Mrs. Dirinsky washing clothes so that her daughter can finish college; it is the elevator boy (or girl) in a department store writing notes for his book during his lunch hour; it is the tired clerk going home in the street car at night wondering how he (or she) can stay awake long enough to go to that community council meeting."

(*Can any Guild members sympathize with these people?*) "We must not sit wishing after an inspirational talk on democracy and its survival—wishing that we might do something outstanding and big, for there are few such opportunities. We must think and act for our nation through our daily living, where every woman is important if she lives and speaks democratically in her own community."

(*Surely this sounds like a Guild meeting! We hope you may wish to read the entire article, which was given the Atlantic Award in Region I in the competition sponsored by the General Federation of Women's Clubs.*)

"We Must Not Sit Wishing," by Harriet Duff Phillips, *Atlantic Monthly*, June, 1941, page 764.

* * * * *

"'The proposition,' says President Hutchins, 'is peace.' Everyone agrees to that. All the belligerent nations insist that they are fighting for peace. . . . . We are sure that our own nation wants nothing so much as peace. Everybody wants peace. But on what terms? And how much are we willing to pay for it?"

These and many other questions were carefully discussed and solutions proposed at the Exploratory Conference on the Bases of a Just and Enduring Peace, recently held in Chicago. *When Hostilities Cease,* 35 cents. Order from your nearest Methodist Publishing House, not from our Literature Headquarters.

* * * * *

For contrasting views, notice should be taken of *America's Peace Aims,* A Committee Report, by the Catholic Association for International Peace, Washington, D. C., 10 cents.

Students Who Are Conscientious Objectors

By Lenore E. Porter

It has been drawn to my attention by Campus Secretaries of Student Work that something more should be said about the conscientious objector. May I refer you to my article in The Methodist Woman for March, which contains a statement by Dr. Floyd Shacklock on the status of the conscientious objector. Since then the Woman's Division Executive Committee, in session in New York, voted: "We recommend that the Woman's Division urge societies in adjacent areas to assist in the work of camps for conscientious objectors by contributing supplies for use in these camps. . . . ." See also an article which will appear shortly in *The Epworth Highroad* entitled "Creative Service for Religious Objectors," by Charles F. Boss, Jr.

The seventeen camps now operating are:

Camp No. 1—Manistee, Michigan.
Camp No. 2—San Dimas, California.
Camp No. 3—Patapsco, Maryland.
Camp No. 4—Grottoes, Virginia.
Camp No. 5—Colorado Springs, Colorado.
Camp No. 6—Lagro, Indiana.
Camp No. 7—Magnolia, Arkansas.
Camp No. 8—Marietta, Ohio.
Camp No. 9—Petersham, Massachusetts.
Camp No. 10—Royalston, Massachusetts.
Camp No. 11—Asbburnham, Massachusetts.
Camp No. 12—Cooperstown, New York.
Camp No. 13—Bluffton, Indiana.
Camp No. 14—Merom, Indiana.
Camp No. 15—Stoddard, New Hampshire.
Camp No. 16—Kane, Pennsylvania.
Camp No. 17—Stronach, Michigan.

Two more have been approved and will be in operation shortly:

Camp No. 18—Marion, North Carolina; Camp No. 19—Denison, Iowa.

Contact should be made with the director of the camp in all cases.

Most of these camps are administered by one of the three historic Peace Churches, one by Catholics, and one is co-operative. They are approved and operated under the direction of The National Service Board for Religious Objectors, which makes assignments of all conscientious objectors to camps upon approval by the National Selective Service Director.

The conscientious objector is not provided for by the Government as are the men in service. May I call your attention to the following report of April, 1941: "Methodist young men are now ready for work in the Civilian Public Service Camps for Conscientious Objectors. Each one of us is invited to share this witness of the Christian faith for constructive peace by going to camp with the boys. You can do this by contributing monthly to their support, for the boys or their families, or someone, must raise $35 per month. Many boys cannot raise this money. Here is a concrete adventure in the preservation of religious conscience in the United States of America. The boys, to be sure, are willing to accept penalties and undergo hardships for their Christian faith. They are trying to practice in respect to war what, in the spirit of Christ, the Christian church has preached and taught them. . . . ."—World Peace Newsletter, April 14, 1941.

You may also wish to send to the Commission on World Peace, 740 Rush Street, Chicago, Illinois, for copies of the new pamphlet, *An Investment for the Preservation of Religious Conscience.*"

Suggestions for Spiritual Life Cultivation

The Committee on Spiritual Life offers the following suggestions looking toward the improving of the Spiritual Life cultivation program for the local, district, and conference societies:

1. That the chairman of Spiritual Life be elected at the same time that the other officers are elected, and that her name be reported to the proper person in the district, conference, and jurisdiction.

2. That the Spiritual Life chairman be that type of woman who has a winsome, contagious Christian experience which is lived and shared with others.

3. In order to be effective in her work she should be a member of the Executive Committee.

4. She should be a member of the Program Committee and help to plan the worship services for the various meetings; however, in no case should she be charged with the entire responsibility for the plans and conduct of all the meetings.

Spiritual Life Objectives for the Fourth Quarter

1. The Spiritual Life Committee in the local church should co-operate with the pastor in seeking to promote the wide observance of the World's Communion Sunday, October 5.

2. The Spiritual Life Committee has large responsibility in helping to plan for the observance of the Week of Prayer and Self-Denial, October 27-31, 1941, urging the use of the printed material which has been prepared for the all-day retreat.

3. The Spiritual Life Committee should co-operate with the Department of Christian Social Relations and Local Church Activities in the observance of Armistice Day, promoting especially prayer services in the interest of a just and lasting peace throughout the world.

4. The Spiritual Life groups and fellowships should pray definitely that divine guidance may be given in the elections for the officers of the new year.

A WORD TO THE WISE

Remittances for literature should be by money order or check. It is a risk to send silver in an ordinary envelope. If currency is sent we suggest registered mail. Recently our receipts for one day included currency totaling $130 and silver totaling $25. Sometimes envelopes have not been sealed.—Mrs. Geo. W. Keen, Publication Manager, Literature Headquarters, Cincinnati, Ohio.

From Far and Near

Miss Emma Christine, who went to Brazil as a missionary in July, 1903, died at her home in St. Louis, Missouri, Saturday, August 9, 1941. Miss Christine served in Brazil for thirty-two years. She was retired in April, 1935.

Mrs. Ethel Shuler Smith and *Mr. Henry Ayres,* of the Congo, were married at Bethel Church, South Charleston, South Carolina, on July 20, 1941.

Miss Mary Foreman and *Miss Zella Glidden* sailed for the Congo and Angola, Africa, respectively, August 20, on the *City of New York.*

Miss Arza Maude Smith, who is under appointment to the Congo, was due to sail August 20 on the *City of New York,* but since she was not granted a passport, her sailing has been delayed.

Miss Elizabeth M. Lee, of New York, N. Y., sailed on the S. S. *Santa Clara* on August 1 for an extended trip to South America. At Panama she joined Dr. A. W. Wasson, who has been traveling through Mexico and Central America, and together, as secretaries for Latin America of the Board of Missions and Church Extension, they expect to visit all the Methodist work in Panama, Peru, Bolivia, Chile, Argentina, Uruguay, and Brazil.

INDIA.—*Miss Ruth Partridge,* a national just retired, writes of the Hyderabad Conference Vocational School, which she established in a village:

"The school has progressed wonderfully and the outlook is most encouraging. Three boys and one girl will graduate this year, after three and a half years of training. They have learned many handcrafts which they can put to use; have learned to cut out and sew simple garments. They have learned how to launder and none of them are afraid of manual work. About fifteen acres of land is now under cultivation. Last year the crops were very good and we were able to sell some of the produce. The girl who graduates is to be married to a fine young Christian man in a village. This will be the second marriage from the school. Religiously the children have advanced. They surely are keen on searching the Scriptures."

BUCHANAN COUNTY, VIRGINIA.—The work in Buchanan County, Virginia, is located in a thickly settled coal mining section of four communities. The work was begun in September, 1939. Since there is no church building in the neighborhood, the old Triangular Mountain Institute is the center of our local church and community activities.

The work is varied. In addition to assisting in the regular church services, the two workers maintain two Brownie Troops, teach a Bible course in the public schools, direct choirs for children, supervise young people's organizations in two churches, assist in civic leadership, and visit in the homes and hospitals.

Once a week there is a sale of used clothing and supplies which come to us from the various societies throughout the district and are sold at very small prices to those who need them. Proceeds from sales are used to meet the current expenses of the work and automobile. We appreciate so much the co-operation and support from the Woman's Societies of Christian Service.—VERDIE ANDERSON, Deaconess.

OSAKA, JAPAN.—In a letter written the editor before the exodus of missionaries from Japan, Miss Anna Bell Williams, at that time serving in Lambuth Training School, Osaka, tells something that is still of interest:

"In one tubercular hospital there is a society called 'Seikokwai' (Holy Light), which for years has ministered to the Christians and those who are anxious to hear the message. It is conducted by the patients themselves and has done much good. Each member pays ten sen per month. Magazines and books are circulated and those in special need are helped. Regular services are held twice a month by one of the theological students from Kwansei Gakuin, or by a young preacher, and on alternate Sundays one of the patients who has had experience in the Tsuruhashi settlement has a Sunday school for the children. Each year there have been some baptisms. I wish you could meet some of these Christians. There is one young woman with no family to care for her who has been in bed for several years. Since the 'light of the knowledge of the glory of God in the face of Jesus Christ' shone in her heart, she has been full of joy, good will, and evangelistic zeal, and it is an inspiration to visit her."

CORTAZAR, MEXICO.—Miss Mamie Baird writes: "Six years ago I 'received' this little rural church, in the heart of Mexico, with 8 full members and 11 probationers. . . . Regular attendance numbered 6, which occasionally increased to 10. At the end of this year there are 24 full members, an increase of 200%, and 12 probationers. It was necessary to drop 12 other probationers because, after a considerable probation period, they showed little understanding of what it meant to be an evangelical Christian. The regular attendance is now 24 adults and 6 children, an increase of between 200% and 300%. The Sunday school has 42 pupils enrolled, with an average attendance of 36. . . . The congregation has made improvements in the church to a total of 550 pesos Mexican, having made their last payment to the Mexican Missionary Society in December, 1940. There has been an increase of 412% in the offerings of this congregation from 1934 to 1939. . . . A great part of this difference in the attitude of the local people has been caused by the nurse's work. Miss Narcisa Suarez Leon has been in Cortazar since 1937, and has worked among at least a fourth of the population, some of whom were bitter enemies in the beginning."

UNIONTOWN, PA.—Leisenring No. 3 Community Center is located in the mining village of Monarch, eight miles from Uniontown, Pa. The mine has not worked for several years, so the men of the village drive to other mines to work.

There is a population of about 1,000 in the village, representing 125 families and nine nationalities, of which Slovak, Polish, and Hungarian predominate. Most of the

people are Catholic and attend church in towns near by. There are four public buildings in the village—the company department store, public school, pool hall, and the Community Center. The Center is the only influence for wholesome social, recreational, and religious life.

Many of the parents of the children who make up our clubs and classes have lived here all their lives. These people need something to lift their horizon and help them see the bigger things of life. Because of the very small homes, there is no place for the young people to entertain their friends, and their meeting place becomes "The Walk," as they call the main street. There are no lights in the village and many evils result. Lack of education on the part of the many parents cause a misunderstanding between parent and child.

The high-school pupils have to go one mile by bus to the Township High School. The majority are eagerly looking forward to the day when they can "quit school." When they do stop school or finish high school there is no work for them here and they have to go to the city for work. The boys do not want to follow their fathers in the mining occupation.

The Community Center helps to bring to the children and young people those things which are the right of every young American, the right to live a happy, healthful, and normal life. Because of the Community Center, this village is considered one of the better mining villages.

During the past winter we have had 325 different persons enrolled in our activities. The kindergarten meets each school day morning, and some of the twenty-one enrolled have had perfect attendance. The public school recognizes our kindergarten as a very good pre-school training.

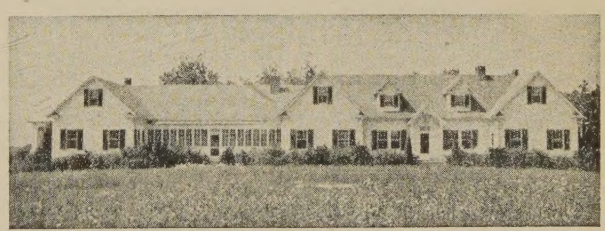
Fifty women and girls have been enrolled in sewing and handwork classes, ninety-two garments were completed, and a number of knitted garments and other pieces of handwork. The interest of the boys and young men has been held through the handcraft and woodshop, where we have a few electrical tools. Our music department gave a fine recital at the close of the season. Two clubs—one for boys and one for girls—known as "The Indians," have been in progress this year and a very worth-while program was followed. There are eighty-six boys and young men enrolled in athletics. Our grade-school boys won the WPA basketball tournament, and an appropriate recognition service was held, at which time they were awarded a trophy.

A combined service of church school and preaching is held each Sunday morning. In the afternoon we have a Junior Epworth League, and in the evening the Senior Epworth League. Two days each week after school a Weekday Church School is held for the primary children. A Woman's Society of Christian Service is organized and the women are very much intersted in this work.—SARAH D. CHURCH, Deaconess-Superintendent.

WARSAW, POLAND.—Miss Ruth Laurence, of Warsaw, Poland, wrote that she planned to sail from Lisbon on July 18. In describing the ongoing work, she says: "We held our Annual Conference during the first week in May, much earlier than usual because Mr. Warfield and I are leaving. Bishop Melle was present to lead the conference and the spirit was splendid. Our church was fully recognized by the present authorities just before conference, and the bishop was thrilled to bring us such good news. Now that we have recognition and are on the same basis as other churches here, we have a great opportunity for extending our work—perhaps the greatest we have yet had. Our Polish pastors are enthusiastic. Only it is too bad that just at this time we are leaving. But it may be best.

"One morning the women met during the conference for a special woman's meeting. We had present our three deaconesses, four preachers' wives, and women from the local congregations in Warsaw. In the afternoon we had a tea for all those attending the conference, men and women, financed by the Woman's Section. We served meat and cheese sandwiches, coffee cake with real tea and real sugar. It was a very pleasant occasion, and Bishop Melle seemed to enjoy it most of all. Bishop Melle loves to sing, and after nearly every report at the business sessions he called for a stanza of some hymn. I shall always think of this as having been a singing conference.

"We think we are leaving our work in good condition. My part can go on for a year without any further direction except as will be given by the Church Committee, in whose hands we are leaving everything. Sister Kwiatkowska is doing good work preparing the way for opening new work in a small city. Sister Kiaza, at one time deaconess in the Lutheran Church but now a member of ours, has been working since January in Przemysl, where Mr. Gamble was before the war began. A pastor goes there from time to time. We are taking in a new deaconess on approval this year, Sister Froelich, a consecrated lady who has done splendid work with the women in the local congregations in Warsaw for the past two years."



LEWISVILLE, NORTH CAROLINA.—"Sunny Acres" is in the foothills of our lovely North Carolina mountains. This time of the year the out-of-doors is very inviting, so we have had a number of picnic groups using our little park.

Two vacation schools are held, one in the morning and one in the afternoon, for there are four churches on the circuit.

During this year we have had many church groups for retreats and conferences. This is an ideal location, for it is in the country and quiet.

"Sunny Acres" was built primarily as a home for children, so each year a portion of the summer has been reserved for them. This summer is the fourth season that we have had a group of young children from our Bethlehem House in Winston-Salem. The summer on the farm is a busy time. It brings extra work, for we can vegetables and fruits for winter use.—HYDA HEARD, Deaconess.

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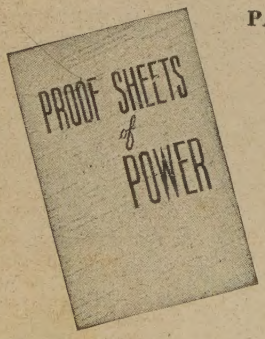

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